A

Sermon preached

before the Prince, at *Richmond*,
this present yeere.
1606.

By *B: Charier*, D: of Diuinitie,
and one of the Prince his
Chaplaines.

AT LONDON,
Printed by I.R. for *Edmund*
Matts, dwelling at the signe of the hand &

Iames. 1. verſe 15.

Luſt, when it hath conceiued, bringeth forth ſinne, and ſinne, when it is finiſhed, bringeth forth death.

LL wicked men haue been wont to lay the fault of their ſinnes vpon God: but the holy Apoſtle in this place teacheth vs, that in inquiring the cauſe of ſinne, there is no further ſearch to be made, then to our owne luſt. In the deſcription whereof, we are heere to obſerue foure things: Firſt, the conception of ſinne, *Luſt when it hath conceiued*; then the birth of ſinne, *it bringeth forth ſinne*; thirdly, the growth of ſinne, *ſinne when it is finiſhed*: and laſtly the fruite of ſinne, *it bringeth forth death*.

Luſt, when it hath conceiued, it bringeth foorth ſinne, and ſinne when it is finiſhed, it bringeth forth death. Of which that I may ſpeake profitably, to the killing of ſinne, to the preuenting of death, and to the curing of ſoules, I ſhall deſire you to ioyne

with mee, in humble and hartie prayer vnto Almightie GOD, in the Name and mediation of his sonne Iesus Christ, that it would please him to assist vs with his holie Spirit, and to graunt to euerie one of vs true repentance for all our sinnes, a liuelie fayth in all his promises, a godlie conuersation according to his holie commaundements in all our liues.

And in these prayers, let vs not be mindfull of our selues alone, but as feeling members of the misticall bodie of Iesus Christ, let vs pray for all our fellow members, dispersed ouer the face of the whole earth; and more especiallie, let vs pray for this Church wherein we liue; and heerein for the Kings most excellent Maiestie, *Iames* by the grace of GOD, King of great Britaine, Fraunce, and Ireland, defender of the faith, and supreame Gouernour of this Church, in causes both Ecclesiasticall and Ciuill. For our gracious Queene *Anne*, for the noble Prince *Henry*, and for all that Royall familie, that it may please GOD to inlighten thē with his Spirit, to inrich them with his Grace, to preserue them with his mercie, and to crowne them with his glory.

Let vs pray for all that are of his Maiesties most honourable priuie Councell, for all the Nobilitie, for all the Clergie, by what name or title soeuer they

they be called; for both the Vniuersities, Cambridge, and Oxford; for all the Commons of this Land; for all that are afflicted, especially those that fight vnder the banner of Christ, and labour vnder the burden of their sinnes.

Last of all, for our selues heere gathered together, for the hearing and speaking of Gods most holie Word, beseeching him to make it vnto vs, as it is in it selfe, a Word of power to the beating downe of sinne in vs, and to the raising vs againe vnto newnesse of life: that we beeing made conformable vnto our Saviour Christ his death, and humiliation in this life, may be made partakers of his Resurrection, and glorification in the life to come. In whose Name let vs conclude our prayers, in that forme which hee himselfe hath taught vs in his holie Gospell, saying: *Our Father which art in heauen. &c.*

Lust, when it hath conceiued, bringeth forth sin, and sinne, when it is finished, bringeth forth death.

You see heere the Apostle, in the description of sinne, vseth an Allegorie, taken from the generation of man. And if you doe obserue it, you shall find, that there is *eadem methodus generationis, et corruptionis*, the same methode in the naturall generation of man vnto life, and in the vnnaturall corrup-

corruption of man vnto death. Heere is a Father, and a Mother, and a Midwife, and a Nurſe.

The Father of ſinne, is the deuill, the Mother is Luſt, the Midwife is Reaſon, the Nurſe is Hipocriſie. For the deuill by wicked ſuggeſtion begetteth ſinne as a Father, Concupiſcence by wicked imaginations conceiueth ſinne as a Mother, Reaſon, by wicked conſent, bringeth forth ſinne as a Midwife, and Hypocriſie by wicked concealement, bringeth vp ſinne as a Nurſe.

When Concupiſcence lay firſt in Child-bed in the great Chamber Paradiſe, and gaue life vnto Sinne, that ſinne might fill all the World vvith death, ſhee tooke this very order for the bringing forth of her firſt begotten, as may appeare in the third chapter of Geneſis. Firſt ſhe kept companie with the deuill, who ſuggeſted vnto her, diſtruſt in GOD, and truſt in herſelfe, which is the ſeede of all ſinnes.

Secondly, ſhee conceiued ſinne by thinking of it: The forbidden fruite was faire to the eye, pleaſant to the taſt, and a thing to be deſired for the experience of good and euill.

Thirdly, ſhe came vnto *Adam*, and got him to conſent, ſhee gaue vnto him, and he did eate.

Laſtly,

Laſtly, leaſt her young borne babe ſhould perriſh for want of keeping, ſhee cõmitted it to Nurſe Hypocriſie, who ſowed together the figge leaues of excuſe, and nurſed it by concealing it.

This old beldame Concupiſcence, the Mother of ſinne, is now very old; aboue 5000. yeeres, and yet ſhe is not paſt children.

The deuill was neuer more buſie to beget ſinne, Luſt neuer more pregnant to conceiue ſinne, Reaſon neuer more eaſie to be intreated to bring forth ſinne, and Hypocriſie neuer more ready at hand to ſet new-borne ſinne vpon her lap, and to dandle it by excuſing it.

And for the firſt, the Father of ſinne the deuill, hee doth not onely beget thoſe horrible villanies, and prodigious exployts, which euery one may perceiue to be his children, and to come from hell: but hee is much more dangerous, whilſt hee doth ſecretly infinuate himſelfe vnder another ſhape, and come vnto vs like an Angell of light, for by this meanes, there is no member of our bodies, nor no corner of our ſoules, wherein he hath not a bed of fornication.

Hee begetteth falſhood in our harts, lightnes in our heads, adulterie in our eyes, blaſpemie in our

tongues, oppreſsion in our handes, and intemperancie in our whole bodies. Hee turneth beautie into wantonneſſe, ſtrength into violence, wit into wilfulneſſe, learning into diſcention, deuotion into ſuperſtition, religion into treaſon. Alwaies corrupting the meaner gifts with hypocriſie, as putting *Colocinthis* into the poridge pot, and the greater with pride, as putting *Cantharides* into the oyle pot.

Now for the preuenting of the deuill, the father of ſinne, that hee doe not beget ſin vpon vs, there be two thinges neceſſary, firſt, to ſee the deuill by fayth, and then to ſhut him out by good works.

For the firſt, it is a matter of faith to ſee the deuill: for hee that doth not belieue there is a deuill, doth not belieue there is a God. And now adayes, fayth is waxed ſo very weake, that many beginne to make queſtion whether there be a deuill or no, becauſe they neuer ſaw any. Indeede in the time of ſuperſtition, the deuill did often appeare in ſome bodily ſhape, and hee had reaſon for it: for by that meanes hee draue men forward vnto deſperation, to which in thoſe dayes they were very much inclined: but in theſe dayes of prophanenes, the caſe is altered, he will not now appeare in his likeneſſe, leaſt he ſhould hold men backe from preſumption, vnto which they are running head-long.

If

If we will see any thing with our bodily eyes, it is requisite that the obiect be rightly placed, that is, that it be not placed on the sunne side wee stand, nor that it be not placed too neere vs. Wee cannot see a thing on the sunne side wee are, neither behind vs, or if it be placed iust beside vs.

If a man would plainly behold one on this side of the roome, he must goe to the other side, so hee that would see the deuill in pride, shall neuer perceiue him as long as he is proude, he stands on the same side the deuill is, but let him goe ouer to the other side of humilitie, and then he shall plainly see the deuill in his pride: so in drunkennesse, so in whoredome, so in any other sinne; if a man will see the deuill, he must first goe to the opposite vertues, before he can possible perceiue him.

The second thing is, that we doe not stand too neere, for if our eye be too neere the obiect, the beames of the sight will be cõfounded; there must be a mediocrity of distance: For as in the Optikes, if a man would perceiue the arte of a prospectiue picture, hee must goe a distance from it, and looke with artificiall eyes, or Spectacles fitted for the purpose, euen so, if a man would perceiue this prospect of the deuill, with all his deepe shadowes, and profound deceits, he must first endeuor to goe from him, that he may perceiue him: & then looke

not with the eyes of nature, or reason, which will neuer, or very hardly discerne him, but with the eyes of faith, and of Gods word, which will plainlie discouer him.

The second meanes to preuent his suggestions, is to shut him out by good workes. *Adam* was appointed by GOD to worke in Paradise, and to dresse the Garden; as long as hee was at his worke he was safe enough, but when he gaue himselfe to idlenes, and to heare the talke & dalliance of *Eue*, he was subiect to the deuils temptation. And therfore S. *Hierome* dooth very fitly exhort his friend *Rusticus* that hee would be alwaies dooing some good thing, *Vt quando diabolus venit, inueniat occupatum*, that the deuil may be shut, and hee not at leysure to giue him entertainement.

For as a birde, as long as shee is flying is safe enough from the Fowler, but if she sit still vpon the perch, shee is euery bodies marke, euen so a man, who was borne to labour, as a bird to flie, as long as he is studying, reading, praying, or about any honest exercise, or worke of his vocation, the deuill will not much meddle with him, hee hath no opportunitie, he cannot hit him; but if once a man giue ouer himselfe vnto idlenesse, and dissolue his minde with sloth and negligence, hee is a fayre

marke

marke for the deuill to shoote at, hee will be sure to be suggesting the seede of one sinne or another.

Well then, if we will exclude the deuill, let vs also be alwaies tilling the Paradise of our soules by one good worke, or other, that GOD may delight to walke therein: and so Christ himselfe will become *Ianitor cordis* vnto vs, and will be as readie to be the doore-keeper of our harts, to keepe out our enemies, as *Dauid* was willing to be the Doore-keeper of Gods house, to let in his friends.

When you haue thus kept out the deuill, the Father of sinne, the next care is to looke to Lust, or Concupiscence the mother of sinne. Where by the way we are to obserue, that by Concupiscence is meant, not onely the desire of fleshly company, but also the generall corruption of our nature, prone to all sinne. So the Apostle taketh it in the fift to the Galathians, where hee reckneth vp as fruites of the flesh, not onely adulterie, fornication, and vncleanenesse, but also drunkennes, murder, enuie, Idolatry, witchcraft, and such like.

For Concupiscence is as fruitfull of all manner of sinne, as the Egyptian Ilands are of all manner of vermine, of which *Diodorus Siculus* reporteth, that for the speedines of generation, you may see

the former part a formed Ratte, & the hinder part an vnformed lumpe in the ſame peece of earth.

The deuill hath no ſooner ſuggeſted the ſeed of Pride in Honor, but Luſt conceiueth it by thinking of it, and trauaileth in the imagination of high places, and groweth bigge with Sedition and Rebellion; and as ſoone as it can get Opportunitie, it bringeth it foorth.

The deuill hath no ſooner ſuggeſted the ſeed of Wrath in priuate offences, but Luſt conceiueth it, by thinking of it, and trauaileth with the ſweetnes of Reuenge, and groweth bigge with Murther and Crueltie, & as ſoone as it can get Opportunitie, it bringeth it forth.

The deuill hath no ſooner ſuggeſted the ſeed of Couetouſneſſe in Gaine, but Luſt conceiueth it, by thinking of it, and imagineth to it ſelfe quirkes, and aduantages of Law, and groweth bigge with Iniurie and Oppreſsion, and as ſoone as it can get Opportunitie, it bringeth it forth.

The deuill hath no ſooner ſuggeſted the ſeed of Vnchaſtneſſe in Beautie, or any wanton ſpeech or behauiour, but Luſt conceiueth it, by thinking of it, and trauaileth in the conceit of Fleſhly pleaſure, and groweth bigge with Adulterie, and Fornication,

tion, and as ſoone as it can get Opportunitie, it bringeth it forth.

In a word, the deuill hath no ſooner ſuggeſted the ſeede of any ſinne in any temptation, but Luſt conceiueth it, by thinking of it, and dooth growe quicke and bigge with the fruites of Wickednes, and as ſoone as it can get Opportunitie, it bringeth it foorth: ſo fruitfull is Concupiſcence of all manner of ſinne.

Hee then that will preuent the conception of ſinne, muſt watch Concupiſcence, & looke to his inward thoughts, and affections very carefully, & not onely make conſcience of his deeds and of his words, but euen of his moſt ſecrete thoughts, and inward imaginations; for they that accuſtome thēſelues to euill thoughts, can hardly bring forth good words, but neuer good deedes.

As the Corne is, ſo will the Floure be, if the Floure be badde, the fault is not in the Milſtones that ground it, but in the Miller that put in the Corne; the vnderſtanding and thoughts of a man, are like Milſtones, they cannot chuſe but grinde what ſoeuer they receiue, and yeeld a Floure both in words and deedes accordingly.

As the wood is, ſo will the fire be, of wet and vnſauerie wood, you ſhall haue a ſmokey and vn-

wholſome

wholsome fire, but if the wood be sweet and dry, it will perfume the roome with a very good and pleasant ayre; euen so it is in the soule, such wood as you lay on in your thoughts, such fire shall you haue in your actions.

The Wise man in his best instructions to wisedome giueth this rule, Prouerbs 4, 23. *Cum omni diligentia obserua cor tuum*, If thou wilt bee wise, looke well not onely to thy hands and thy feet, although they also are to be looked vnto, but especially looke to thy hart, and thy inward affections, and thinke vpon thy thoughts.

That vnderstanding is the most diuine, which is reflected, and doth inwardly behold it selfe, and GOD, that which is proiected, and gazeth vpon outward things, is common to vs with beasts, and those likewise are the best affections, that are kept at home, & occupied in the examination of themselues.

You know when *Dinah* would needes be gadding abroad, to see the Daughters of *Canaan*, Genesis 34. she was defloured by *Sechem* the sonne of *Hamor*. And if we suffer our affections to be nightwalkers, they will certainly returne home quicke with child.

Conce-

Concupiſcence in it ſelfe, as it is a faculty of the ſoule, and a gift of GOD, is no ſinne, but may be made a helper vnto Vertue, if it be well looked vnto, although I confeſſe Concupiſcence is cõmonly taken in the euill part for originall ſinne: but if ſhee be kept at home, and ſet a worke, in ſweeping of the houſe, and lighting the candle, ſhee may in the end proue a chaſt virgin, fit to meete the bridegroome at his comming.

And thus you ſee the meanes howe to ſue a diuorce betwixt the deuill & Concupiſcence, and to put enmitie betwixt the ſeede of the Serpent, and the ſeede of the Woman, that although the deuill be neuer ſo buſie in ſuggeſting, yet Concupiſcence ſhall not be able to conceiue ſinne.

Now hauing ſeene how ſinne is conceiued, let vs conſider how it is brought forth. And heere, although Luſt be neuer ſo willing to conceiue ſinne, yet let not Reaſon, which is the *Adam*, and the manly part of the ſoule, become his Midwife, to bring it forth. For Concupiſcence, although it be alwaies ſinfull, yet it cannot bring forth ſinne, without the conſent of Reaſon, which will neuer conſent to bring it foorth, ſo long as her eyes be open.

For ſinne is a thing ſo vgly and deformed, and ſo like the father the deuill, that it is very vnreaſo-

nable that a mans ſoule ſhould yeeld vnto it. And therefore it is called a worke of darkneſſe, not onelie becauſe the deuill hideth it frō other men, when it is brought foorth, but alſo for that hee hideth it from our ſelues, in the very birth, and comming forth thereof.

And therefore it is true beeing rightly vnderſtood, that *Nemo ſciens peccat*, no man doth know ſinne, to be ſinne, at the inſtant when he committeth it: For how ſoeuer he haue the habit of knowledge in the generall, yet he hath loſt the act thereof in particular.

The meanes the deuill vſeth to hide his youngling in the birth, is the very ſame that deceitfull Trades-men vſe, to vtter theyr wares, they ſhut out the true light, and let in falſe lights, to caſt the better gloſſe vpon their ſtuffe. So doth the deuill.

In the time of Superſtition, hee put out *Verbum predicatum*, the light of the Word generally preached, ſo that men did ſcarce know ſinne in generall, in theſe dayes he puts out *Verbum applicatum*, the light of the Word applied in particular, ſo that few doe conſider what ſinne is in practiſe: And in ſteede of theſe true lights, he ſets vp falſe lights, to caſt a fayre gloſſe vpon ſinne.

The

These false lights are especially two, the one is humane Lawe, the other is humane example. By the one you shall neuer be able to prooue sinne to be sinne, vnlesse you can shewe an Act of Parliament for it. By the other, you shall neuer be able to proue sinne to be sinne, vntill all great men be good men, which will not be yet a while.

By these false lights it comes to passe, that things are so vnlike themselues, as few things are knowne by their names: Wee call good euill, and euill good, and light darkenesse, and darkenesse light, as the Prophet Esay complaineth in his 5. Chapter. So that Drunkennesse passeth currant vnder the name of Good-fellowship; Adulterie, vnder the name of Good-nature; Couetousnesse, vnder the name of Good-husbandry; Murder, vnder the name of Good-courage; Sedition, vnder the name of Good-reformation; and Treason, vnder the name of Good-religion; and Reason beeing blinded by the deuills sleights, becomes a Midwife to bring forth sinne.

The meanes to make sinne an Abortiue, and to keepe it from comming into act, is to keep open the eye of Reason, both by the doctrine of the Truth in generall, and the application thereof in particular. The knowledge of the Truth in generall is more easie, for which of vs is ignorant what

ſinne is? Reaſon whilſt ſhee walketh in generalls, is in her owne iuriſdiction, ſence, and affection; hath nothing to doe with her, but ſhee may freelie giue her ſentence; but when ſhe deſcendeth to particulars, wherein all actions doe conſiſt, and diſputeth whether this or that particular bee a ſinne, there ſence and affection haue a ſpeciall intereſt, ſo that Reaſon cannot giue in her verdict, vnleſſe ſhee can ouer-rule them.

Heere is the true vſe of priuate Monitors, Tutors, and Preachers, who may ſpeake freely when time is, that they helpe vs to retaine the truth in particular. Admonition is called by the Greekes *Noythesia*, as it were the reſtoring, or putting of the mind in order; for when the vnderſtanding is as it were beſide it ſelfe, and out of ioynt, beeing tranſputed by ſome ſuddaine paſsion, or euill cuſtome: it is then a great benefit to haue ſuch a one at hand, as may repoſe it by good admonition, and put it into order againe.

This continuall publike Preaching, is very good and neceſſarie, as a candle ſet vpon a candleſticke, to giue light to all that are in the houſe. But if in this night of ſinne, wee will doe any profitable worke, we muſt eyther our ſelues haue a particular light of our owne in our hand, or if we cannot doe both, wee muſt get another to hold the candle to

vs, that wee may see the deformitie of sinne, least Reason be deceiued, and so taking the children of Babilon, for the children of Ierusalem, do giue her consent, and become a Midwife for the bringing forth of sinne.

And if Reason be deceiued, & ouertaken in the birth of sinne, yet when it is borne, shee shall perceiue it plainly; and if shee can neither hinder the conception nor the birth of sinne, yet let her like the Midwiues of Egipt, kill it betimes, least it grow vp to the full height, for sinne when it is finished, will certainly bring forth death.

Indeede, euery sinne without repentance, is finished, and bringeth forth death; but yet there is a growth in sinne, *Nemo repente fit pessimus*, no man becomes a very bad man at the first dash, there bee three degrees, as it were so many ages in sin; there is 1. *peccatum occultum*, 2. *peccatum apertum*, 3. *peccatum frequentatum*, secret sinne, open sinne, and customarie, or confirmed sinne.

Sinne, whilst it is secrete, and as it were in his cradle, it hath a Nurse, and that is Dissimulation, or Hypocrisie, who if she can, will keepe sin within doores, and if it must needes goe abroade, shee prouides a Mantle, or a Cloake to couer it withall.

The carnall man, as long as hee can, will keepe his adultery and vnchaſtneſſe cloſe, but if it muſt needes out, he excuſes it, and cloakes it with a naturall infirmitie, as *Adam*, Geneſis 3. *Mulier quam dediſti mihi*, the woman which thou gaueſt vnto me, ſhe gaue vnto me, & I did eate. So the proud man, if he can keepe his diſobedience and treaſon within dores, he will, but if it muſt needs come abroade, hee will couer it with a cloake of falſe pretence, either with a pretence of iuſtice, as *Abſolon*, when hee intended treaſon againſt his father, hee pretended iuſtice for the people, ſaying to euerie ſutor, the matters are good and righteous, but the King hath appointed no man to heare thee: O that I were made a Iudge, that I might do iuſtice to the people, 2. Sam. 15.

Or elſe with a pretence of zeale, as *Korah*, when he practiſed a ſchiſme againſt *Moſes* and *Aaron*, he ſeemed zealous for the people of God; You take too much vppon you, ſeeing all the congregation of the Lord is holy. Numb. 16.

So the Couetous man, if hee can, he will keepe his iniurie and oppreſsion within doores with *Gehezi*, 2. Regum, 5. thy ſeruaunt hath beene no where, I haue done nothing, but that I may doe: but if the bleating of the ſheepe bewray him, then he excuſeth the matter with *Saule*, 2. Sam. 15. It

was

was the fault of his Officers: but it is no matter, he meaneth to lay it vp in *pios vſus*: offer ſacrifice to God, you ſhall ſee one day he will found Hoſpitals and build Churches with it.

Thus ſinne groweth from ſecret to open, from his child-hood to his young age, and then it needs a Nurſe no longer, but Luſt doth prouide her of a Tutor, and that is Preſumption, who will not diſſemble the matter a whit, but openly defend it, like *Aritio* in the Comedie, *Non eſt flagitium ſcortari adoleſcentulum, non eſt neque potare, neque ſores effringere*, all theſe are no ſinnes, they are but tricks of youth.

So ſinne is iterated and repeated vntill it getteth ſtrength by cuſtome and growth to mans eſtate, & then is it manned with obſtinacie, who like a ſtout Champion will iuſtifie it againſt all commers, *peccator cum venerit in profundum contemnet*. Then will the Egiptian contemne *Moſes*, Exod. 2. Who made thee a Ruler, & a Iudge ouer vs? Then will *Ahab* reiect *Micheah*, I hate him, for he neuer propheciеth any good vnto me, 3, Reg. 2. Then will euery child in Iericho, deſpiſe *Elizeus*, and be bold to call him bald-pate, 4, Regum, 2. And thus ſinne groweth to his height, & bringeth forth both priuate and publike, both temporall and eternall calamitie.

Which

Which if you desire to preuent, you must looke to sinne betimes, & as the Prophet aduiseth, Psal. 137. Take the children of Babilon young, & dash their heads against the stones. Take them young. Whilst they are young, *Dum parvus est hostis interfice, vt virtus eius elidatur in semine. Hieron.* For sinne when it is iterated, it is harder to be conquered. *Acta confirmant voluntatem, tam in bono, quam in malo*, He that hath done well once, shall the more easily doe it the next time, and hee that hath done euill once, shall the more hardly resist it at the next assault.

Take them young, whilst you are young, otherwise, as sinne groweth stronger, you will growe weaker, and that sinne which now you may easily subdue, you shall not hereafter be able to wrestle with.

Our Sauiour began to purchase our saluation when he was verie young, hee shed some blood in the wound of circumcision when he was but eight dayes old, and he shewed himselfe in the Temple, when he was but twelue yeeres old; and shall not wee thinke it time to practise our saluation, whilst wee are young? Let vs therefore looke to it betimes, least sinne growe to bee finished, and then there bee no remedie, nor recouerie, but death.

I am

I am now come to the fourth and laſt part of my Text, namely, the fruite of ſinne, and that is death. *It bringeth forth death.*

The fruite of ſinne is double, the death of the bodie, and the death of the ſoule. That the death of the bodie is the fruite of ſinne, it appeareth in Romans 5, By the ſinne of one, death came ouer all; for ſurely, if there had neuer beene any diſorder of the ſoule, there ſhould neuer haue been anie diſeaſe of the ſoule.

But I will paſſe ouer that which we muſt all paſſe thorough, that is the death of the body, and come to that which I pray God we may all eſcape, that is the death of the ſoule. For as death cauſeth the ſeparation of the ſoule from the bodie, ſo ſinne cauſeth the ſeparation of God from the ſoule, whereby the ſoule becõmeth more lothſome vnto God, then any dead carkaſſe is to man. But yet as there is a difference in the ſeparation of the ſoule from the body, ſo are there certaine degrees in the ſeparation of God from the ſoule.

There is a Syncope or ſouning, there is an Epilepſy, or falling ſickneſs, and there is an Apoplexie, or cold Palſy, which if it be totall, is alſo finall. To the firſt anſwereth our ordinarie infirmities, which the iuſt man falleth into euery day. Theſe the aun-

cients haue called Veniall ſinnes, not becauſe they are not deadly in their owne nature, but becauſe they are recouerable by ordinary repentance, as it were by the ſprinkling of water, or a little bending fotward.

To the ſecond anſwereth greater crimes, which they call deadly ſinnes, becauſe they do expell the Spirit of GOD, that for the time there is left no ſence, nor apparance thereof, neither doth it returne againe without ſome extraordinarie repentance, as it were by ſtriuing, by ſweating, and beating of it ſelfe.

To the third aunſwereth cuſtomarie and obſtinate ſinnes, which although there remaine a while a little appearance of breath, or naturall warmth, yet without a verie miracle, it is vnpoſsible to recouer that ſpirituall life, which it hath ſo long, and ſo vniuerſallie excluded.

Seeing then the fruite of ſinne is ſo dangerous, and yet ſo vnpoſsible altogether to be preuented, what remedie is there left to recouer our ſelues: ſurely there is no other meanes in the world, but the grace of GOD in Ieſus Chriſt, offered vnto vs in his Word and Sacraments, by the miniſtery of his Church. For as Chriſt himſelfe did raiſe 3. kinde of dead bodies in the Goſpell, ſo hath hee

giuen

giuen power to his Church in his Name, to raise 3. kindes of dead soules. Hee raised one dead in the house, and that was *Iairus* daughter, in the fift of Marke; another dead in the gate, and that was the widdowes sonne in the 7. of Luke; & a third dead in the graue, and that was *Lazarus* in the 11. of Iohn.

The secrete sinner is dead in the house; for the raysing of him, there is the word of Christ particularly applied, which is a discerner of thoughts, & intents of the hart. Hebr: 4, 12. and able to bring into captiuitie euerie thought, into the obedience of Christ. 2. Cor. 10.

The open sinner is dead in the gate, for the raising of him, there is the discipline of Christ; If thou canst not reforme thy brother priuately, *Die Ecclesiæ*, tell the Church, &c. Math, 18. Christ himselfe when hee found open profanation of the Temple, hee made a scourge, and whipped them out. &c. Iohn. 2.

But what shall wee doe for the customarie and obstinate sinner, which is dead in the graue? All we can doe is to pray for him as *Mary* did. Lord, if thou hadst beene heere, my brother *Lazarus* had not died, neuertheless, I know all things are possible vnto thee.

But because wee must not alwaies stay for miracles, the ministerie of the sword, must be ioyned with the ministery of the word, *Atque immedicabile membrum ense recidendum est, ne pars sincera trahatur*, that which cannot be cured, must be cut off.

And thus you see the description of sinne, with the true causes thereof, offered to your consideration by the Apostle, in the conception, the birth, the growth, and the fruite thereof. GOD of his goodnes blesse that which hee hath taught vs, that our sinnes may be killed, our soules cured, our death preuented, and our selues euerlastingly saued, by the merits & mediation of out deere Lord and Sauiour Iesus Christ: to whom with the Father, and the holy Ghost, three persons and one GOD, be all honor & glorie, now and for euer. Amen.

FINIS.

Page 8. *line* 3. *&* *line* 5. for on the sunne side, reade on the same side.